The Inquirer

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MAKING PEACE

THERE are two wars being waged now, they are like the iceberg, the greater part of which is hidden, only the peak showing above the surface of the water. The first and major war is the nuclear one. It is being waged, on the whole, between the U.S.A. and the U.S.S.R., although Europe is inevitably involved.

The competition in nuclear weapons between the two great major powers (with the secondary powers, of which this country is one, limping uneasily behind) has passed the stage at which the word competition can properly be applied. There is no competition between the ultimate weapon which both nations claim to possess; the missile which can be fired from invulnerable bases, either from submarines, which the Americans possess, or from the secret bases hidden in one-sixth of the earth's surface which the Russians possess.

The ultimate weapon can destroy everything that gives a meaning to life in either country, and they are already poised in offensive and defensive positions. Each country is prepared for instantaneous attack and defence—if defence there is.

The Nuclear Trenches

Just as in the First World War there were long periods of stagnation in trench warfare, with both sides carefully watching each other and making plans behind the trench defences, so in this weird scientific war, with perhaps no parallel from the past, both sides are in the nuclear trenches ready to fire the ultimate weapon; and making scientific plans behind these defences, either for defence or offence. The scientific war never ceases. It is absurd to call it competition in armaments. When—as is credibly stated—there is enough nuclear power in the world, ready to be exploded to destroy for ever this planet as a habitable globe, then there is no word to apply to it except war in the appalling modern scientific sense. The words peace or coexistence do not describe it; for that matter the word war in any accepted sense from the past is hardly an adequate description. Science has taken over. The individual man in prowess or courage virtually exists no longer. His place is taken by the ultimate human that must be touched in any nuclear conflict.

The writing is on the wall for this kind of conflict—for already it is conflict—"Make peace or perish".

War Number Two

That is war number one. Number two is carried on under the shield of this. It is now taking place actively in the Congo, Cuba, Laos, and no doubt in other places in the globe. By mutual agreement, each side consents to try to obtain power and influence in these countries by methods which stop short of the actual use of conventional weapons, but admits either the illicit supply of them or hidden methods of obtaining influence.

The United Nations Organisation is a kind of safety valve for this second kind of war. At the General Assembly each side can accuse the other and try to secure judgment; but at the same time each side is watching the other and carrying out moves and counter-moves intended to promote the interests of each.

Moralities

All this, of course, is involved with moralities. There are few wars not involved with them. For the Communists it is splendid in the sight of history as interpreted by Karl Marx, that the Congo, for instance, should become Communist. For the West it is splendid in the sight of freedom that the Congo should develop in some way or other after the patterns of the Democratic West. Men have not been reduced yet to bare cynicism.

This second war, always tending to flare up in the open as it did in Korea, is carried on with the unwritten agreement that nuclear weapons shall not be used. But they exist. They are the real possible terror. Their possession or non-possession influence all the forms of the second war (world-wide as the nuclear war). Indeed, so ironic is the situation, that this second war might have blazed out in a real world war, involving untold millions of people, if the first war were not present.

The Crucial Point

Peace has to be made in the first war. And it cannot be patched up. By some means or other nuclear weapons must be abolished. And not only in the form of the ultimate weapon but in the form they possess in the land forces of NATO and the opposite Russian forces. It would practically be impossible now for a war to take place in Europe without being nuclear. As far as is known the military dispositions are made for this. The nuclear weapon is now the conventional weapon of the armies facing one another in Europe.

The point has been reached in history when the choice for mankind is permanent peace or destruction. The first war has to be ended. It is probable that men have hardly begun to measure themselves against this task. The

making of this kind of peace is bound to be long and arduous, it is not just around the corner. And most obviously it cannot be made merely by statesmen.

It must be made by the overwhelming pressure of enlightened opinion wherever men can be forced to see their position in cosmic destiny. The weapons that men have created have to be controlled by the enlightened reason and will in men. The world is one in the possibility of destruction ; it has to become one in the possibility of peace ; and that means will and thought in the humblest person.

The second war can be ended progressively as the first is ended. The instrument for it already exists. It is the United Nations Organisation. The measure of this has not been understood. It means the reign of international law enforced by international power. Only the first tottering steps have been taken towards this.

The question mark before mankind is whether the spiritual forces are present to carry out these tasks. The real religion of the spirit, unafraid, and able to recognise each fact as a fact, is needed as never before.

THE METAPHOR OF THE WAY

By Colin J. Gibson

(Minister of the Adelaide Unitarian Church, Australia)

THE Metaphor of the Way is used several times in the Book of Acts as a name for early Christianity. Saul, the persecutor, set out for Damascus to see if he could find any that were of the Way, so that he might bring them as prisoners to Jerusalem. Later, at Ephesus, there arose "no small stir concerning the Way". Paul, in his defence before Felix, confesses that he worshipped God "after the Way which they (his accusers) call a Sect". And Felix, we are told, had some "exact knowledge concerning the Way". The word, however, as a name for Christianity, seems soon to have fallen into disuse, perhaps because the Founder, instead of being the way to God, came to be looked upon as himself "very God of very God". And so the beautiful metaphor of Jesus as the way lost much of its force and meaning. Let us try to recover it.

A "way" is not a uniform street—houses or shops on either side, a road for traffic and a pavement for foot-passengers. It may lead through very varied scenery, over hill and dale, through great forests and by shady streams. Or it may be rough and stony and stony, a narrow way, leading upward only through mist and rocks. So the one thing sure about the religion of Jesus is that it is not something static that can be bound down by creed and ritual. The early Christians called it, not a belief, but a way.

There is always an element of adventure in faith, but this does not mean that we are to enter at random upon any kind of way, thinking one as good as another, like my brother and me, when we were boys, following a track through the forest because it looked romantic. All ways are not good ones: some lead into swamps and others lose themselves in mountains. We want to be sure that ours is a good way. How are we to know ? Jesus said: I am the Way (or it was said of him). But how are we to know that his way is better than anybody else's ? There are many we can choose from. There is the way of worldly success and military glory. There is the way of dominating over others and the way of serving others. Jesus had to make his choice. We are told that the devil took him up into a high mountain and showed him all the kingdoms of the world and the glory of them, but he said, "Get thee hence, Satan!" and deliberately chose the path that led to the Cross. When he talked of himself as the way, he meant that the way to God was through a life of love and service, such as he had shown to his disciples during his three years with them.

Why is it that we think Jesus' way better than Napoleon's, who built his empire on the slaughter of so many of his fellowmen ? Because we are conscious of God like Jesus, and know God's way when we are shown it. If we choose the worse when we know better, we are conscious of going against our true nature. Sometimes with the best of intentions we make mistakes and take a less good path than we might have done. We have to use all our judgment. Also it is a tremendous advantage if we can have a Leader. We can recognise the way and follow it when someone shows it to us; left to ourselves we might never have found it. When we see the way of love embodied in the life of a supreme personality, like Jesus, then it becomes a real possibility for us. We can see for ourselves the beauty and radiance of the life of Jesus and follow with confidence his way.

We can be thankful too that he is the way, not the goal. If Jesus had not been human and liable to err, like ourselves, he would not have been a way for us. There was considerable logic in the remark of the little girl who said indignantly to her mother: "What's the good of telling me to be like Jesus. He couldn't do wrong, and you know very well I can". Jesus is the way, but not the goal.

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Yet there is a very real sense in which God is with us all along the way. We must not press the metaphor of God as goal too far. We cannot know about a goal until we reach it; but we may know God truly without knowing Him fully—know "in part", as Paul says, "in a glass darkly". We know enough to go on with, enough to warrant us in setting out upon the way. At least we can try it !

Let us not be discouraged if the going is difficult sometimes. Moments there are in everybody's life when the Way seems hard and dark, when we doubt everything and ask bitterly, like Pilate, "What is Truth ?" In those times there is only one thing left to us—to leave our thoughts and doubts aside for the moment and go on treading Jesus' way of love, being merciful and gentle, serving our fellows, being true to the highest impulses of our hearts. That must be right, whatever else is uncertain. And if we loyally "do the will", the promise will hold good and "we shall know of the doctrine". Our doubts will vanish and we shall feel again the sunshine of God's presence. We shall know that he was with us all the time, even though our eyes were holden. In a very real sense, the God whom we seek is already with us: the Goal is implicit in the Way. Pascal's great saying: "Thou wouldst not seek Me unless thou hadst already found Me" is as profound as it is true.

A LAYMAN'S DIARY

October 18. All liberals are not Liberals, but even those of us who are Conservative or Labour supporters will feel a little sad today to learn that the *News Chronicle* is not to appear again. Its passing has come as a surprise, and it is hard to get used to the gap it leaves. And it is equally difficult to imagine that much of the essential *News Chronicle* will survive in the *Daily Mail* which arrived, all uninvited, in our letter-box this morning.

When I was a small boy, we used to take the *Daily Mail* "Million Sale", it used to announce proudly. (Yesterday the *News Chronicle* sold 1,100,000 copies, but that circulation was still too small to keep it alive, which seems crazy.) In my young eyes it was memorable for three reasons: the single advertisement on the front page, reputed to cost the advertiser £1,000 (now the price of one minute's advertising on ITV); Tom Webster's inimitable sporting cartoons; and Teddy Tail. I suppose the paper also carried news and articles and things, but they didn't really count, for a ten-year-old reader. Then the rot set in. Headlines usurped the front page. Tom Webster retired, and with him went Teddy, and the prominent British heavyweights, and Melbourne Inman's aces. Worst of all, some sinister artist took over Teddy Tail from his creator, Charles Folkard. Nowadays the paper seems to have news and articles and things, of a sort, and gossip, and even an enemic little

sketch which purports to depict the doings of Teddy Tail—but the glory is departed, and even the words "News Chronicle" added to the title-piece will hardly revive it. Not for me, anyway.

I suppose I should also lament the death of the *Star*, but somehow I cannot. Compared with the best of the provincial evening papers, all three London evening papers have always seemed machine-made and characterless, like meringues made with dried egg powder.

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October 23 (Sunday). In the BBC Light Programme tonight, the hymn-singing (*Sunday Half-Hour*) came from St John's Church, Ealing, and was led by the combined youth choirs of the borough: the programme was for the eve of United Nations Day. Hymns by Unitarian writers are often appropriate for ecumenical occasions like this, and tonight three of the eight hymns were by Unitarians: *Thy kingdom come* (F. L. Hosmer), *It came upon the midnight clear* (E. H. Sears), and *City of God* (S. Johnson). The choirs sang with feeling and beauty, and the introductions, by Alan Gibson, were illuminating and thoughtful. He described both Hosmer and Sears as "American Unitarians", and was careful to call the writer of *City of God* "the American Samuel Johnson" (he did not add that he too was a Unitarian, but I did not mind this, as we were being given such a friendly mention anyway). Hosmer, he said, was very conscious of the coming of the Kingdom of God on earth—a very important part of the Unitarian message. Of Sears he said, "apart from all credal considerations, he stated, 'I believe and preach the divinity of Christ'". (So, of course, would most of us nowadays, in a non-exclusive sense.) Alan Gibson's references to us were welcoming and gracious, and they warmed my heart. I am writing to him (I don't know who he is) to tell him so.

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October 26. The *Times* reports that the Board of Control (once "the Lunacy Commissioners") yesterday held their final meeting: when the new mental health legislation comes totally into effect on November 1, the Board is to be dissolved. Their first chairman was the great Lord Shaftesbury, who held the office for 40 years, from 1845 to 1885. I recorded, a few months ago, that when the Commission became the Board in 1914, Mary Dendy, a Unitarian pioneer in the field of mental deficiency, was one of the first commissioners. From a usually reliable source I learn that there is still one Unitarian among the commissioners who will lay down their office next Tuesday.

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October 27. At the annual meeting yesterday of the Public Morality Council, the Archbishop of Westminster, Cardinal Godfrey, discussed the recent increase in crime in the country, and said, "the word 'treatment' takes the place of 'punishment' and the criminal glories in the possession of some so-called mental aberration which destroys in him all sense of responsibility . . . As long as we continue to allow sentiment to outride reason in dealing with the wrong-doer, for so long will our society remain in the disorder which all good people deplore".

I wonder where the Archbishop gets his facts from. (Firstly, he avoided defining any of his terms, or giving any specific examples of "treatment" being given where "punishment" would have been more suitable.) The truth is that in our overcrowded, antiquated and unbeautiful prisons there is virtually no treatment of any kind going on anywhere. There is not one psychiatric prison in the country (a little one began to be built this year at Gartree Underwood). Hardly any ordinary prison (the only one I know of is Wormwood Scrubs) gives any sort of psychiatric treatment to convicted prisoners. Criminals do not "glory in the possession of mental aberration". They appeal themselves as normal people, and (except when the charge is murder) will do anything to avoid a plea of insanity or "diminished responsibility", because they know it will probably mean detention for an indefinite period, or for life, instead of a fixed term of prison (which can be reduced substantially by remission for good conduct). Really, it is the *Archbishop* who is letting sentiment outride reason!

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October 28. I am glad I waited for the facts about the Oldham school incident, instead of jumping in at the deep end, as Mr. Ernest Green does in today's *Inquirer*. The extract from the *Oldham Chronicle* shows (unless some important facts have not yet come out) that the Anglicans are being perfectly reasonable; I don't think we have any ground for complaint. But perhaps our Oldham friends will have more to say on the subject.

THE LIFE YOU WRECK MAY BE YOUR OWN

By A. Phillip Hewett

(Concluded from last week's article)

ONE of the most frequently quoted utterances in the field of psychology for the past quarter of a century has been that of Dr. Carl Gustav Jung: "Among all my patients in the second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life."

This testimony has been quoted with great satisfaction by many apologists for traditional forms of religion, with the feeling that here at last is an eminent psychiatrist prepared to buttress rather than denounce their claims. Alas, I fear they have just copied the quotation from one to another without reading the text from which it comes. For almost in the next sentence, Jung adds, "This of course has nothing whatever to do with a particular creed or membership of a church".

No, it is of religion in a broad and unlimited sense that he speaks. You may remember that recently we were trying to explore just what religion must mean in this broad and unlimited sense. We examined a great many attempts to say what it is. We concluded that it must at least involve a deeply-felt commitment to a response to life as a whole: that the difference between a religious person and an irreligious person is that the religious man does try to come to terms with life as a whole, with the universe, as a whole, while the irreligious man merely comes to terms with scraps and fragments of it, if he comes to terms with anything at all. This did not mean that the religious response was necessarily good—it might be a whole-hearted commitment to a response that was bad and destructive—or it might involve inner conflicts and tensions because of a lack of integration and harmony in the commitment. For instance, you might will to believe one thing while your heart was elsewhere, or your intellect told you it just wasn't true. Still, this commitment of the whole self to a response to the whole of life is characteristic of religion.

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Now I think it begins to be obvious why Jung felt and wrote as he did. I think most psychiatrists would feel the same way, only not having had any training in theology, many of them would identify religion with some of its narrower manifestations and therefore find it completely unhelpful.

And now I think it begins to be obvious why this anxious search for peace of mind is such a perversion of religion itself. It is trying to make the tail wag the dog. If religion can bring peace of mind, it is not because it involves you in glimpsing eternal hues and those fruitfully soothing for it. It is because this is a by-product of a satisfactory religion—that is an integrated response of the whole self to life as a whole, at a high level. And remember, this is not the monopoly of any sect. Each person will find his own unique response and the way we will judge its effectiveness is a simple and age-old one: "By their fruits ye shall know them."

What is to be an effective path to such a response, starting from where we do, which in a somewhat different place from the starting-point common to so many other religious organizations?

One of the facts that we have to live with is that most organised expressions of religion are able to provide a clear-cut focus around which the individual personality may be integrated —a clearly-defined object of religious devotion, a carefully-phrased creed, a specific form of ritual. If a person can accept these, then such a religion would seem to be at a great advantage over ours, which shifts so much responsibility to the individual and thereby might add to his burdens and tensions.

Yet we know that we couldn't accept a dogmatic religion, and I believe this to be in the long run an advantage rather than a disadvantage in the search for an integrated personality able to cope with the disintegrating and life-wrecking forces which affect us all from time to time. For in the first place, it leaves us free to make use of insights from all sources, not just from one. And in the second place this wider concern may—I don't say must—this wider concern may make it easier for us to get outside ourselves, to transcend the self, to see ourselves as others see us, not to think that the universe exists for our especial benefit. And this is the beginning of wisdom.

We know that a satisfactory approach to the response to life is not dished out to us on a plate. It has to be worked for. But it is not worked for directly. It is only when we lose ourselves in a greater whole, a greater work. When we cease to be pre-occupied with our personal predicament, that we begin to know what it means.

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I quoted some words of Albert Schweitzer (in the first article) about the troubles and anxieties which have lain so heavily upon his life. He modestly attributes his power to overcome them to his strength of nerve. Well, it might be put that way. I would say it was due to where he has set the focus for his life, not in a fretful concern for himself, for his physical or mental well-being or his personal salvation in a heaven above the sky, but in an absorption of self into the greater whole around him, in which he can look outward, not inward, and find real purpose.

And now, perhaps, I might profitably repeat the story of the Chinese sage who was asked to give the man peace of mind. "Where is your mind?" And when the man couldn't find it—had lost his anxious inward-looking concern—then it was pacified.

As I said earlier, here there is no purveyor of answers—only fingers pointing the way. . . .

THE MEN, THE MEANS AND THE MINISTRY

NEW COLLEGE SESSION

Contributed

CHANGE and tradition were, as usual, both evident at the opening of the Session at the Unitarian College, Manchester, on October 12th.

Tradition, personified by the Rev. F. Cottier who was re-elected for a fourth year as College President, was symbolised in the gowned and hooded procession into the McLachlan Library, appreciated in the delightful tea provided by Mrs. Kenworthy and her staff, maintained in the re-election of the committee, and, alas, rubbed in by the familiar, but none-the-less desperately urgent plea for more regular subscribers to the College. In all fairness, it must be said that this year, instead of a deficit, there was a small surplus of £83, though thanks only to a number of generous but non-recurring donations; and further, lest the association of Mr. Cottier with tradition be misinterpreted, it should be recorded that he voiced his low estimation of a student who was not revolutionary.

Change was noted in the death of the Rev. Wilfred Waddington, Visitor and great friend of the College, to whom sincere tribute was paid, and in the appointment of the Rev. C. G. Bolam in his place; in the removal of the Rev. A. B. Downing, the Clerical Secretary, to Leicester, and the election of the Rev. S. H. Knight to succeed him in the re-named office of Ministerial Secretary; in the resignation of the Lay Secretary, Mr. C. K. Robinson, the difficult task of finding his successor being left to the Committee; in the departure of the Rev. S. P. Whitehouse, tutor in Philosophy, whose duties are now added to those of the Rev. A. J. Long; in the admission of two new students, Mr. John Midgely of Waverley Road Church, Birmingham, and Mr. J. C. Turner of the Ancient Chapel of Toxteth, Liverpool (making a total of eight full-time students and one lay pastor) along with Mr. T. H. Davenport of Macclesfield as a special student who, following service to our churches, desires to become better acquainted with our ethos and history; in the bright decorations of the once dismal tunnel leading to the Library; in the noise and mud of contractors erecting a school on the once extensive lawns; and in the resulting conversion of the erstwhile tradesmen's (and, be it said, students') entrance into the official and only gateway to the premises.

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Change and tradition were, however, blended in the Opening Address, delivered this year by the Principal, the Rev. F. Kenworthy, M.A., B.D., under the delightfully alliterative title "The Men, the Means and the Ministry", during which he said much that was relevant to our present critical situation.

Since 1939, our ministerial strength had declined by one third, and against thirteen losses by death in 1959, only three students completed training at U.C.M. this year, and none from M.C.O. We needed many more entrants into our ministry. "In spite of the position we accord to the laity in our free churches" declared the Principal, "those churches are suffering greatly from lack of trained ministerial oversight." Unitarians, because of their freedom, needed the church and trained ministerial leadership all the more. Churches must do more to encourage the right kind of man to come into College if they expect ministers and students to fill their pulpits.

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Outlining changes in the curriculum, the Principal announced that, in addition to the Bible (still profoundly important), Comparative Religion (two-thirds of the world was non-Christian), Unitarian History (assuredly desirable), and Christian Doctrine (that ministers might at least know something of what the orthodox are talking about), there had now been added Psychology and, in particular, Pastoral Psychology, where (as in matters theological) a general background against which to view the various schools of thought was given by the Rev. C. H. Bartlett, and Modern Unitarian Thought in the form of a discussion class led by the Rev. A. J. Long and intended, not to teach a definite Unitarian theology as such, but to prepare students for the task of dispersing the widespread uncertainty about fundamental convictions which was partly responsible for the decline in our church attendance.

Students may have been surprised to hear the Principal imply that the difficulty of the Board of Studies was not in devising additional courses for them, but in protecting them from the desires of enthusiasts who would add still further to the list of subjects in which a minister ought to be versed!

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Stressing the great value of the link with the University with its far greater resources, Principal Kenworthy noted the trend in other professions to make a University degree or certificate a basic qualification for entry, and cited the case of a sixth-former who recently expected, not unreasonably, perhaps, that a minister should be as soundly informed as his religious education teacher with a B.A. in theology.

On the practical side, the elastic term "Homiletics" was now being stretched still further to include vacation pastorates, visits to social service agencies, and training in dealing with individuals and personal problems. Here congregations were asked to remember that a man was learning as much during the first five years of his ministry as in College.

After a pointed allusion to stipends, the Principal affirmed his belief in the need for the College to train ministerial leaders for our churches, that they might be rallying-points for liberal forces, engender faith and hope in these restless and uncertain times, and contribute to "a divided world the understanding that comes from tolerance and respect for the innate dignity of all men" which "our churches and our ministry are uniquely fitted to provide".

All in all, this was a stimulating and rewarding day at U.C.M., but all present were left with a deep impression of the responsibility of churches in providing the men and the means if we are to continue to have a ministry.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Alcoholism

Sir: It is particularly interesting to me to see Tom Wardle in his "Commentary" coming round to the subject of alcoholism. The only other reference to the subject that I remember his making in the past has been to accuse me of "over-simplification" in the Temperance literature that I produce once a year for the Christian Churches and that is circulated to our Ministers through the Unitarian Temperance Association.

With pontifical finality Tom Wardle states that "The keynote of the contemporary approach to alcoholism is that it is a disease, not a moral defect. It is to be cured not by exhortation, but by the combined resources of medicine, psychiatry and social support."

Frankly, I have rarely read a statement that involves more over-simplification than that. Recently I attended a Conference on the subject in Glasgow, during which Dr. Alex G. Mearns, M.B.E., B.Sc., M.D., etc., Senior Lecturer in Social Medicine in the University of Glasgow, said :—

"Recently there has been some talk to the effect that alcoholism is a disease. While this may be so in some cases, it would be absurd to assume that the average alcoholic was incapable, at least at the beginning, of making a stand against his weakness, given the proper example and encouragement. In reply to those who say that alcoholism is a disease, we should ask three questions. First, is there any other disease encouraged by advertisements upon the hoardings; second, is there any other disease sold in a bottle: and third, does any other disease bring to the Government such an enormous revenue ? Doubtless many an alcoholic can profit from psychological or psycho-therapeutic methods; but had he received the right kind of approach and care in the beginning, and a happy childhood, he might never have become an alcoholic ; and that is the line that I think we should follow in our approach to the problem of the drunkard."

I have attended many conferences on the treatment of alcoholics during the past fifteen years, and almost invariably the preventive aspect of the work has been recognised, as frequently by medical men as by ministers. The superior attitude of some of our young intelligentsia towards Temperance work is not shared by those who know the facts.

Dr. Charles Mayo, whose name is well known internationally, has said that three out of every ten who start to use alcohol in moderation become victims. If he is right, we have many potential alcoholics among our Band of Hope members; but so long as they remain faithful to their pledge, they are in no danger. The surest guarantee against alcoholism is in refusing to take the first glass.

Even when a person becomes an alcoholic, his cure can never be entirely medical and psychological. Dr. Basil Mortimer, one of our greatest British authorities on this matter, said in my hearing at Church House recently : "As the alcoholic must recognise the claims of other people so must he be led to recognise the claim of God. Christian conviction is necessary for complete healing."

The friendly co-operation of doctors, psychologists, educationists, ministers and, indeed, all men of good will is necessary if we are really to attack realistically this appalling social problem.

Yours, Robert Taylor.

"The Parliament of Man"

Sir: May I query two points in Mr. Kemshall's letter in your issue of 22nd October ?

1. He says, in sweeping terms, that in most of the young nations "90% or more of the population, if not actually savage, are illiterate and childlike in their mentality". I do not know what Mr. Kemshall means by childlike. We are all urged to become as little children if we wish to enter the kingdom of heaven; but perhaps this is not the sense he has in mind. I have lived for many years in one of these young countries, and have visited others; and I have a profound respect for the wisdom and the shrewd common sense I have found both among educated and uneducated people. Where opportunities for obtaining formal education are limited, illiteracy is not by any means a sign of mental backwardness.

2. Mr. Kemshall thinks it wrong that such a nation should have a vote in the UN equal to that of a great power. This is the difficulty which faced the framers of the American constitution; they solved it by making all States equal in the Senate, but by giving a State representation in the lower house in proportion to its population. I would make two comments here. The first is, that from my experience of international conferences, I think Mr. Kemshall greatly underrates the value of the work done by the young nations. I can recall most useful contributions from delegates of Ghana, Liberia, the Philippines, Burma, Iraq and others.

My second comment is that it is difficult to see what alternative there could be to the present system, with all nations equal in the Assembly but the great powers permanently entrenched in the Security Council. Would Mr. Kemshall like representation in the Assembly to be based on population, with India having six times the voting power of Britain ? I hope he does not want us to serve Mammon to the extent of basing it on wealth. And if it is to be based on virtue, who is to judge the nations ? I think the present system is as fair as we are likely to get; and it is no bad thing that the great powers should be compelled to consider the interests of the small nations by the fact that the small nations have votes.

Cheam, Surrey. Yours, W. E. F. Ward.

Gaskell Books Wanted

Sir: Two months ago I received for Brook Street Chapel, Knutsford, a veritable treasure of a gift, a good deal of which played an important part in the success of the recent Gaskell Exhibition, namely the excellent Collection of Gaskell books and related material assembled by Professor A. Stanton Whitfield, and author of "Mrs. Gaskell: Her Life and Work". Routledge, 1929. The Collection totals, as yet, about 90 volumes and includes several First Editions of Mrs. Gaskell's novels, Biographies and Studies of various kinds. The intention is suitably to house it in the Minister's Vestry to be available for consultation by students of Mrs. Gaskell and to add to it whenever possible.

But the Collection does not include any copies of the several American editions of Mrs. Gaskell's novels and lacks copies of "Cranford" published round about the beginning of this century together with various adaptations of the book as a play. May I appeal to the generosity of your readers for help in trying to make good some of these gaps ? I can assure them of my deep gratitude for whatever assistance is possible.

47, Manchester Road, Knutsford, Cheshire. Yours, (Rev.) Albert Smith, Minister, Brook Street Chapel, Knutsford.

HOLD FAST

Centenary of the Liverpool District Missionary Association

October 21st and 22nd, 1960

It was a happy thought to begin these celebrations with a dinner at the Athenaeum—finely prepared and served—and to meet again old friends like Miss Annie Holt and the Rev. Edgar Hill, as well as our distinguished speakers. The President of the Athenaeum, Mr. Clifford Cook, was able to welcome his father, Mr. Kenneth Cook, as President of the Liverpool District Missionary Association, and to tell us of the service rendered by his father, grandfather, and great grandfather to the L.D.M.A. Mr. Cook is a most fitting President, for his service to the L.D.M.A. covers more than half the century.

The L.D.M.A. is an association of churches reaching from the Ancient Chapel dating from 1618, to Speke in this post-war era whose continuance also, is still most uncertain. Another hand should write historically of this hundred years—the birth, growth splendour, decline and threatened fall of the Association.

We were also happy that the first speaker in the meeting at St. George's Hall, was the President of the Merseyside Free Church Council, the Rev. F. O. Bowen, who was most warm and friendly in his good wishes.

Dr. Stanley Kennett contrasted these times with the optimism

of the era when the Association began, on the whole an unjustified optimism. As a movement of the spirit we have tried to further the movement towards freedom begun in the renaissance and the Reformation. Behind the authority of the letter and the myth was an experience of God of which the revelation varied in degree but not in kind. We tended towards a belief in universal incarnation, and we held that there are no natural barriers in sharing religious experience. The finely expressed tolerant theism of the Bhramo Samaj, expressed what for Dr. Kennett is the spirit of our movement.

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The Rev. John Kielty brought greetings from the General Assembly. He dwelt awhile on the word "missionary." In our name missionary effort was something which, like charity, sometimes should begin at home. We were not trying to take loyal members from other churches. 85% of people live in a state near to benighted heathenism—religion was something they had no use for. But the speaker believed that religion was vital for a full satisfying life. Mr. Kielty contested the loose statement that we are all going to the same place; all mean the same thing; or all worship the same God. "Be careful of those who know the mind of God better than he knows it himself". We have a doctrine of Christ. We can face the threat to the individual with the truth that we are in one world where certain values are common to Christian, Jew, Muslim, etc. We should stand for our faith without ambiguity so that others might find something that may help them—some will come if we remain true to the mission activity of our founders.

★

Then came the Rev. Lawrence Redfern who in spite of retirement remains the "obvious choice" for such an occasion. His ministry in Liverpool covered nearly one-third of the period under review and for most of that time he was outstanding both in the churches and in the city itself. We leaned forward expectantly—not because his fine oratory is difficult to hear, but because we knew that his words would flow and lofty phrase would match lofty thought, and in an age when so many of us felt little, we told ourselves that here at least is a great man—a visible link with the era when the L.D.M.A. was full of great men.

Mr. Redfern told us of his obvious pleasure in coming, and reminded us of the great names of the past—Thom, Beard, Odgers, Holt, Hall, Jones, etc. These were great names but the insistent question which they pose is, "How is this thing to go on? It cannot be done by organisation or by money, no matter how necessary these things are. Historic continuity depends on the vision. 'What thou thyself canst see' ". The fire must leap from place to place borne by the winds of the spirit. Our fathers were so much more immobile than we are. Their fixity produced a sentiment towards place and meeting house which we lack.

In such an age of movement as ours these churches remained steady and enduring—the repository of sentiments and feelings we did not care to forget, things linked to the great events of life—birth, marriage and death. This commemoration should remind us of this "enduringness" and we should rededicate ourselves to the church idea—not a poky little business of our own—but a vast operation of the spirit.

The immemorial call to prayer goes on in a world where man knows how to make so much, but does not know how to make peace. It is a disintegrated world but there have been periods of disintegration before—redeemed by the power of consecrated personality, e.g., Luther and Wesley. Perhaps the most heartening thing we could see, even pray for, would be an influx of young men to the Ministry dedicated to the straightforward task of preaching, with no tricks of advertisement: a Christian gospel, that would shake men's souls and stir men's hearts. Maybe we don't know where we are. Nor do the scientists, the psychologists, sociologists; we are all at sea. But, we have a faith. We could turn to the practical and serviceable which might well see us through. In this service where the bread of life is broken and the wine of life is spilled, we shall see the greatness of the hour through which we have lived.

★

Mr. Sydney Rimmer then fittingly thanked the Speakers. The celebration continued on Saturday with a service at Ullet Road Church conducted by the Rev. Lawrence Redfern when we were again reminded of the eternal truths in a sermon which bade us to "Hold on". We are committed to uphold liberty in the realm of thought. Liberty which is concrete, full and disciplined, which is the business of our souls. This is a high and sacred task. We must be on guard against intolerance of the right or the left. We must hold to our sovereying insistence on the worth and significance of the individual soul. Decadence is the enemy in high places. We must hold fast, however little we may have of power, of truth, of prayer, of faith. However little of each we have, we must summon all our power to hold on or we lose what little we have. We must confront experience with faith.

For a moment we had been caught up in the vision of the preacher—stirred as all too rarely we are stirred—and we rose to sing with heart and voice "Forward through the ages". But alas for most of us. All we could do was listen to good music sung well.

We adjourned to the lovely hall, for refreshments and conversation. In the evening a small gathering bravely supported the efforts of Mr. Leslie Gabriel to lead us in a celebration social.

"Hold on" said Mr. Redfern and from the perfect windows in the chapel the shades of the giants watched us. The two days were worth while. Let Sir Bertram Chrimes say the last word to pessimism, for with great humility he said that perhaps all we ought to try to do is our own little task to the best of our ability.

J.K.M

IT OCCURRED TO ME

By Muriel Hilton

TO see life in its "minute particulars", to narrow one's demands and to deepen one's responses is to achieve a certain and enduring kind of happiness. The tendency today is to so widen one's demands that the response inevitably becomes more shallow, less intense. It is so easy to become bored, and so to demand more stimulation.

During a recent holiday in Norway I read "Home at Grasmere"—a continuous text made up of extracts from Dorothy Wordsworth's journals and a selection of her brother's poems edited by Colette Clark and published in the Pelican books. It was strange to read of the quiet, simple intense life of the Wordsworths in their Lakeland home, between the chatting with fellow guests in the hotel lounges. What would the Wordsworths say to the tourists of today with their itineraries covering half the continent in a few weeks, or the motorists with their schedule of mileage?

It is a rewarding experience to see something of a foreign country, but it is all too easy to see much too much and to return home with only a blur of impressions. To read "Home at Grasmere" is a corrective to too much sight seeing, the intaking of too many impressions. Nothing is too trivial for Dorothy to notice or to record in her journals :—a primrose in a rocky place, a strawberry flower, light on the lake, innumerable references to the fragile fleeting things that pass so many people's observation. And how intense were her feelings for those whom she loved. How deeply she cared for her brother's well-being, his health, his sleep, his variable moods! And her devotion to Coleridge! A letter from him *if* containing news of his melancholy state of mind could rob her of her sleep. He was often in her thoughts.—"The hips were beautiful and so good, and dear Coleridge I ate twenty for thee when I was by myself." If there were no letters, it was a poor day. Letters were an important part of their lives. She wrote two and three times a week to those whom she loved, telling them the simple details of her everyday life, intensifying her own delight in them.

And yet one has to remember too that in those simple days there was a terrible poverty. Scarcely a day goes by without some account in the Journal of beggars and tramps and appalling hardships. We have travelled a long way from the plight of the uncared; we are deluged by things, confronted by an unbelievably vast area of experience, but have we not also lost depth and intensity?

★

Recently at the church service we had another of the many exhibitions of blankets and other knitted garments made by the women of the church for the refugees. Though the Refugee Year has ended we still go on knitting these garments, for the need is still great. Sets of newly-knitted baby clothes are always included, and as usual we admired the little dress on which are always embroidered pink rosebuds. Someone taking them in her hand remarked, "Isn't it wonderful to find people who will do more than is strictly necessary?"

It occurred to me that those who do "more than is strictly necessary" are in direct line with the woman who broke the box of precious ointment, incurring the displeasure of the disciples, but the swift response of Jesus who understood this lovely wild gesture.

(continued on page 756)

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 6th, 1960

ABERDEEN, Unitarian Church, Crown Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CUDLIP DAVIES
ASHFORD(M), Unitarian Church, Knowsley Road, 11.15 and 3, Rev. R. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. F. B. GEOFFREY
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. STOCKTON
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BOWDON CHAPEL (nr. Sevenoaks), Unitarian Church, 11, Rev. ROBERT TAYLER
BILLINGHURST, Free Church, High Street, 11, Miss L. M. HOWOOD
BRADFORD, Unitarian Church, Clive Road, 6.30 (November 13), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Mr. A. BENTON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDEVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. T. LOMAS
BOLTON, Wellsprings, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. ROBERT HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHORN
BRADFORD, Bowling Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLAMY
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. HILLAS
BRIGHTON, Unitarian Chapel, 11, Rev. G. RAVENHILL JAMES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BEVILLE
BRISTOL, Oakfield Road, 11, Rev. A. H. BEVILLE, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. H. RYAN
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. IRMA HOLE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. Arthur M. Gomes
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mr. D. B. DUNN, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWISS
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. MORRIS
CROYDON, Free Christian Church, Beech Street, 6.30, Supply
CROYDON, Unitarian Church, Shirley Road, 11 and 6.30, Mrs. M. R. DICKEY
CROYDON, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. R. W. STEPHENS
DENTON, Wilton Street Chapel, 11, Junior Chapel, 6.30, Student
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DEVONSHIRE, Old Meeting House, 10.45, Rev. ERIC WARNER
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FERRIDY
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEHEAD
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SEWELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNIGHT
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 51 Constitution Road, 11, Mr. W. WARD
EDMONTON, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. BRUCE PRESCOTT
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-EDMOND
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GORSEY, Flixton Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORNELL
GREENOCK, Bentinck Street, 3, Rev. James M. Gomes
GUERNSEY, Mount Durand (Pleasantville), 6.30, Rev. G. MARIA SIMON
GUILDFORD, Ward Street Church, 11, Rev. G. W. BURNS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PEARCE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DUDLEY HUGHES, 6.30, Mrs. MARIAN HUGHES
HAVERHILL, Great Meeting, Queen Lane, 11 and 6, Rev. E. A. DAVIES
HEXHAM, Wesleyan Road, 11, Rev. J. MARTIN HALL
HIGHBRIDGE, Fore-Street, 3, Junior Church, 6, Rev. FRANK WALKER
HILL, Unitarian Church, Park Street, 11, Rev. HARRY PITT
KENDAL, Market Place, Unitarian Chapel, 6.30, Student
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. L. GOLLAND, 6.30, Supply
LEICESTER, Nichewright Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. R. DRINKWATER
LEWES, Westgate Chapel, 11, Rev. Basil Viney and 6.30, Rev. R. STANNARD
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. ATKINSON
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. F. H. TOWNLE
LIVERPOOL, Hardy Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MOFFAT
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. E. BOYCE
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Supply
LONDON, Hall Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Hackney Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Holmes, Ellis Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. CLEMENT SHORTER
LONDON, Hornsey Rise, Upper Lane, 11, Mr. C. S. HOWES
LONDON, Golders Green, Hoop Lane, 11, Miss M. E. GARDNER, 6.30, Mr. J. ROBERTS
LONDON, Hampstead, New General Pit Church, Chalcots Place, 11 (Family Service) Rev. R. E. GRAHAM
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Mr. WILLIAM STEPHEN
LONDON, Mill Hill, High Road, 11 and 6.30, Rev. T. E. HUCKLE
LONDON, Kingsland, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kingsland, Unitarian Church, Queen Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Junior Gomes
LONDON, Mansfield Street Church, Portland Grove, 6.30, Rev. JOHN KELLY
LONDON, Mansfield Free Church, Oriental Road, 11, Rev. WALTER M. LOWE
LONDON, Mayfair Unitarian Church, Stane Hall (opposite Law Courts), 6.30, Rev. ROBERT LESTER
LONDON, Stockwell, West End Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. E. H. SHAW
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PRIESTLY (also 6.30, 1st Sunday in the month)
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. DUDLEY RICHARDS
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEARDEN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MARSTON, Unitarian Church, Market Buildings, 6.30, Rev. DENNIS HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Deb Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BURRAS
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (November 13), 10.45, Rev. SYDNEY H. KNIGHT, 6.30, Young People
MANCHESTER, Withington Road, Charlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 11, Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 Rev. HAROLD A. GOSS and 6.30.
OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. E. B. SMART
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Supply
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30 Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11.15 a.m. Rev. J. W. DURRELL
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Rev. JOHN STORER
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. R. I. PRITCHARD
RAWTENSTALL, Hanson, The Meeting House, 11, Rev. FRANCIS TERRY
RYNORTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. P. W. BARR
RUTHERGLEN, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Ashbourne Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. HAZEN MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 6.30, Mr. E. WHITLEY
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. CRABTREE
SOUTHAMPTON, Church of the Saviour, London Road, 11, Rev. W. R. CUMMINGS
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Student
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KINSALL
ST. HELENS, Cooperation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOKE-ON-TRENT, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPEN
SWANSEA, Pinewood Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. HARRIS SHORT (also 11, First Sunday in the month)
SWINTON, Station Hall Road, 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. WM. HILLAS
TODMORDEN, Old Meeting House, Ashfield Road, 6.30, Rev. G. KNOWLES
TORQUAY, Unitarian Church, 10.45, Mr. J. MOWLEY, 6, Mrs. P. SIMON
TORQUAY, Unity Church, off The Terrace, 11, Rev. CHARLES HARDEN
TUNBRIDGE, Compton Unitarian Church, 6, Rev. S. STOCKTON
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MARTINS
WATTON, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. E. E. STRATTON
WILMSLOW, Dean Row, 10.45, Mr. R. N. WORSLEY, Styal, 3, Rev. C. H. BARTLETT
YORK, St. Saviourgate Chapel, 6.30, Rev. R. L. GOLLAND

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PHILLIPSON, 112, Duke Street, Subiaco, West Australia
SYDNEY, Community Church, Austin Road, Seaforth (Via), 3.5, weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. H. WARREN
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St. 7.15, Rev. D. W. BARNARD, Manse Telephone LX 2123
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LAWRENCE HANNA
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MAGEE
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,950, Tenth Avenue West, 11, Rev. A. F. HEWITT

NEW ZEALAND

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(continued from page 754)

It has often been remarked that people are so busy, so caught up in the press of modern life that there is no time for the subtle sweet courtesies that accompanied the lives of our grandparents. Letters, inquiries, hospitality are alas, often neglected, and there is a superficiality which robs us of warmth and richness. But there are those who find the time to write the letters of thanks and acknowledgment which are not strictly necessary, who give a beautiful finish to their work which is often unnoticed, who give extra thought to hospitality enjoying their craft of cooking, who in the words of The Prophet, "give as in yonder valley the myrtle breathes its fragrance into space".

At the memorial service of a well-known musician of Sussex, the minister said, "Whatever he gave, he was always unconscious of his own giving" and we often meet those people who give spontaneously out of the love that is in them. They know the wisdom of those lines:—

> "Overbrim and overflow
> If your own heart you would know,
> For the spirit born to bless
> Lives but in its own excess."

Books printed in 1707 restored

In 1790 the Rev. Robert Gentleman, its first minister, presented the Kidderminster congregation with four volumes being "The Practical Works of the late Reverend and Pious Mr. Richard Baxter". They were printed in 1707 when Baxter had been dead only sixteen years.

Mindful of Baxter's departure three hundred years ago from Kidderminster for London to become a national figure and, along with all Nonconformists, of his great but vain endeavour then, in association with other leading Puritan ministers, to ensure the continued comprehensiveness of the Established Church, the congregation has judged it fitting to celebrate this historic centenary by having these precious volumes restored as much as possible to their original condition. The restored volumes were formally received back by the congregation at its morning service on October 16th when the minister (Rev. Edgar Hill) spoke of Baxter's significance for today.

Special Services at Brighton

Several notable services have recently been held at Christ Church (Unitarian), New Road, Brighton. On September 4th the Rev. John Rowland preached special sermons to mark the eighth anniversary of his appointment to the pulpit; on September 25th the church looked especially beautiful with its decorations for the Harvest Festival Services; and on October 16th the Rev. L. A. Garrard came down from Oxford to preach at a special service to celebrate the 167th anniversary of the founding of the congregation. Mr. Garrard's address, on the general theme of "Fellowship", was much appreciated for its stimulus and thoughtful lines.

Miscellaneous

A holiday for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The Home is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, especially younger people, are invited to apply for particulars to the Warden at the above address.

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